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man is a man, and not a monkey, whether his first progenitors became men by special creation from a lump of clay, or whether they were developed from a man-like animal. We are not pagans, robbers, murderers, manstealers, living by rapine and dealing in bloodshed, and yet it is almost certain that we are descended from ancestors who were pagans, robbers, murderers, and manstealers, nor does it matter now whether these our ancestors were suddenly changed from heathen pirates to Christian herdsman and agriculturists, or whether a generation or two elapsed during the change. The change has taken place, and that is enough."

The author then argues that though we are reasonable beings, we were not always so, *i. e.* in early infancy, and hence he claims "the difficulties regarding the passage from an animal to a man, and the possession of a soul are the same in the case of the individual man as they are in the case of the race."

We would recommend this book to the general reader, while parents and teachers will find in the last chapter on the "Development of Individuals," some practical hints as to the care of children.

The author's views are expressed with so much earnestness, simplicity and attractiveness, that we feel sure the book will be widely read. It is, in spite of some points which might be criticised, the best of the sort which has yet been published, and deserves wide circulation.

CHAUTAUQUA TEXT-BOOKS, No. 22, BIBLICAL BIOLOGY.¹—Forty-one pages of false science mingled with true, the better to suit the babes who suck at the Chautauqua milk-bottle. The tract would not be worthy notice were it not for the contemptuous tone adopted by the clerical writer towards scientists who, since they are not clerical, have freed themselves from the slavery of clericalism. "Cobbler, stick to your last," is good advice to all clergymen, who, though interested in some branch of biology, go out of their way to depreciate those whose broader view enables them to discern the tendency of proven facts. Every non-evolutionist that works in biology is heaping up facts to his own condemnation.

After a tilt at monism, at Bichat, at Carpenter, and at Herbert Spencer, the author quotes the Rev. Jos. Cook. He then tries to squeeze help out of Huxley, notwithstanding that writer's known tendencies in an opposite direction.

In the teeth of all the facts that prove that living beings are constantly changing, changing even in a few years, while one man's eye can watch and record the changes; in the teeth of the shading of variety into species; of the production of generic characters by a slight acceleration or retardation under changes of environment; in the teeth of proofs as clear as those on which

¹ *Chautauqua Text-books*. No 22, Biblical Biology. By Rev. J. H. WYTHE, A.M., M.D.

the Copernican system is built, and in the teeth of the evolution of his own race during his own life, Dr. Wythe dare not only assert that "transmutation is impossible," but brands with the name of "Atheist," such men as Spencer, Wallace, Tyndall, Huxley, Darwin, Quatrefages, Cope and Draper, men whose reverence for all that is good, and honest hatred of all that is evil or hypocritical is evident in every line of their writings. Dr. Wythe does not know, or forgets, the fact that the teachers of a newer and better creed are always called atheists by the bigoted adherents of an older and worse one. His list of dualist naturalists consists in great part of the mighty of the past, and of men whose laurels have been won in non-biological fields, and whose claim to the title of biologist consists chiefly in their conservative opposition to the lessons biology teaches.

Then comes the old argument that, if transmutation be true, in the struggle for existence, all the lower should have been changed to higher forms. By the same reasoning, if civilization be true, all savages should have reached the highest civilization. But savages exist, and Dr. Wythe will not deny that they are of the same species with himself. Ergo, civilization is not true.

We refer, as a curiosity, to the paragraph on "spiral motion or fiber" (*sic*), which the author declares to be a "wonderful thing." Even spiral motion without "fiber" is a "wonderful thing" according to the definition given, which is as follows: "For all circular movement two forces are needed, centripetal and centrifugal, but for a spiral, a progressive movement of the centrifugal point is also necessary." When we read the list of these movements we increase our wonder. They are "cyclosis and spiral fibers of plants, phyllotaxis, spiral forms in shells and radiates, the spiral movement of the moon and planets in space, and many spiral nebulae."

The classification of our author is better than might be expected, indeed, in some points it is that of the "atheistic" Haeckel, but it is significant that the echinoderms are retained among the radiates, that the troublesome types of Vermes are ignored, and that *man is not included in the vertebrates*. Shades of Cuvier and Agassiz, what think ye of him who claims to be your follower?

DARWIN'S FORMATION OF VEGETABLE MOLD THROUGH THE ACTION OF WORMS.¹—This, the last of Mr. Darwin's works, is characterized by the same patient observation, ingenuity in methods of research, cautious spirit and powers of generalization, which may be seen in his more important works. The startling conclusions of this book are gradually approached, and each step is so

¹ *The International Scientific Series. The Formation of Vegetable Mould through the action of Worms, with observations on their habits.* By CHARLES DARWIN LL.D., F.R.S. With illustrations. New York, D. Appleton & Co., 1882. 12mo, pp. 326. \$1.50.